

# Surah Taha - Abdul Nasir Jangda & Nouman Ali Khan.

## Lessons & Reflections:

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### Ayah 1:

طه

**TaHa** - these Disjointed Letters (Harf al MutaQata'at) - we do not know their meanings. Rather, they humble us because we do not even know the meaning of letters we use in our own daily speech.

### Overall Theme of the Surah:

Surah TaHa is addressing Prophet Muhammad (sal Allah alayhi wasalam) directly. And through this - it is addressing everyone else indirectly.

It is a very direct between Allah and Prophet Muhammad.

There are 2 main objectives for this;

**1 - to Inform Prophet Muhammad and to give him a solid foundation through which he can fulfill his mission** (of Da'wah - conveying the truth to humanity).

Da'wah should be tied to a solid foundation. Allah does this by engaging him directly, and through a foundation which allows him to have a role model who he can look to.

So in this surah, Allah gives alot of extensive detail of Prophet Musa (Moses) and his experiences.

**2 - This type of a mission is very hard, and it can be very frustrating. So Allah addresses these frustrations to His Messenger.** These human elements of Prophet Muhammad (sal Allah alayhi wasalam) will be a re consolation for believers who will come after him, who go through similar experiences in da'wah (when inviting others to Islam).

## Ayah 2:

مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَىٰ

*maa anzalna 'alayka-'l Qur'ana li taShqa*

We [Allah] did not send down the Qur'an upon you so that you will be ruined (taShqa).

**Maa = Negation / Refuting to a preconcieved idea.**

According to Tafseer; Some leaders of Quraysh came to Allah's Messenger (sal Allah alayhi wasalkam) and said to him;

"Ever since the Qur'an came down to you, look how bad your life has become. You have lost all your respect."

**'AlayKa - Upon you.**

**'Ala - implies Responsibility.** So Allah is emphasising that the Responsibility of carrying the Qur'an for Prophet Muhammad is not intended to make his life hard for him.

this could be used;

IlayKa - To You.

**Ila (To) implies; Privilege.**

= *We did not send it upon you **as a Privilege** to make your life bad..*

However - Responsibility is being emphasised, so 'Ala (upon) is more suitable.

**taShqa - Shiqawa -**

**somebody who cannot have anything good happen to him.**

Allah did not send down the Qur'an so that you are constantly having difficulty.

## Ayah 3:

إِلَّا تَذَكُّرَةً لِّمَن يَخْشَىٰ

*il-laa tadhkiratan li man yaKhshaa*

It was only meant as a Reminder to those who have Fear.

Imam ar-Razi:

The Qur'an is a gift to the Messenger of Allah and he would long for it to be revealed. And the Messenger of Allah would rush to recite the Qur'an and memorize it.

The Messenger of Allah was so amazed by it and he would wish that people would accept this amazing Qur'an. He would be in so much grief, that people do not accept this Qur'an when it is clearly from Allah and their disbelief will lead them into the hellfire.

So Allah told His Messenger (sal Allah alayhi wasalam) that this Qur'an will only be a reminder for those who Fear (yaKhsha).

This is why those who fear will only submit to this message. Yet the fear is in the peoples hearts, so you should continue to focus on reminding others of the message.

So a recurring Theme in this surah is that 'the reminder will only benefit the one who fears' (he fears; Allah, Judgment Day etc.) This person might fear even a little, but if they do fear - and their fear remains - it may benefit them in the future by bringing them to the guidance.

So what was the purpose for the Qur'an being sent down upon you (O Muhammad?)

Ayah 4:

تَنْزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى

*tanzeela-mimman khalaqa al arDa was-samaawaati-l 'Ulaa*

(This is) Sent down from the One who created the earth and the highest skies.

People who do not accept the message feel like they are the ones in power. They feel like they are the ones in strength.

The disbelievers would see that Prophet Muhammad (sal Allah alayhi wasalam) is desperate for the people to be guided, so they would try to take advantage of this and try to make him compromise part of the guidance revealed to him.

Allah would then reveal aayaat to tell them that he is desperate only because he wants them to be saved from the hellfire, not because of any personal benefit.

The desperation of the Messenger of Allah was so powerful, unnatural. He was so sympathetic to mankind.

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عِثَارَهُمْ إِنْ لَمْ يُؤْمِنُوا بِـ ' هَذَا الْحَدِيثِ أَسَفًا

Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, [and] out of sorrow.

(surah al Kahf 18:6)

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

There has certainly come to you a Messenger from among yourselves.

Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful. [Tawba 9:128]

***HareeSun 'alaykum - he is constantly worrying about you.***

Hadith:

وإلى الأمر الأول يشير النبي صلى الله عليه وسلم بقوله : ( مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا وَهُوَ يَدْبُهُنَّ عَنْهَا وَأَنَا آخِذٌ بِحُجْرَتِكُمْ عَنِ النَّارِ وَأَنْتُمْ تَقْلُتُونَ مِنْ يَدَيَّ )

مسلم 2285 من حديث جابر ، ونحوه في البخاري 3427

. من حديث أبي هريرة

( الفَراش ) قَالَ الْخَلِيلُ : هُوَ الَّذِي يَطِيرُ كَالْبَعُوضِ ( ) {

. وَأَمَّا ( الْجَنَادِبُ ) فَجَمْعُ جُنْدُبٍ , وَالْجَنَادِبُ هَذَا الصَّرَارُ الَّذِي يُشْبِهُ الْجَرَادَ

. أَمَّا ( التَّقَحُّمُ ) فَهُوَ الْإِقْدَامُ وَالْوُقُوعُ فِي الْأُمُورِ الشَّقَاةِ مِنْ غَيْرِ تَنْبِيْثٍ

. وَ ( الْحُجْرَ ) جَمْعُ حُجْرَةٍ وَهِيَ مَعْقِدُ الْإِزَارِ وَالسَّرَاوِيلِ

وَمَقْصُودُ الْحَدِيثِ أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَبَّهَ تَسَاقُطَ الْجَاهِلِينَ وَالْمُخَالَفِينَ بِمَعَاصِيهِمْ وَشَهَوَاتِهِمْ فِي نَارِ الْآخِرَةِ ,

وَحَرَصَهُمْ عَلَى الْوُقُوعِ فِي ذَلِكَ , مَعَ مَنَعِهِ إِيَّاهُمْ , وَقَبْضِهِ عَلَى مَوَاضِعِ الْمَنَعِ مِنْهُمْ , بِتَسَاقُطِ الْفَرَاشِ فِي نَارِ الدُّنْيَا

, لِهُوَاهُ وَضَعْفِ تَمْيِيزِهِ , وَكِلَاهُمَا حَرِيصٌ عَلَى هَلَاكِ نَفْسِهِ , سَاعَ فِي ذَلِكَ لِجَهْلِهِ . ( ) { شرح مسلم ، للنووي

The Prophet (peace and blessings of Allaah be upon him) referred to the former when he said: **“The likeness of me and you is that of a man who lit a fire and grasshoppers and moths started falling into it, and he tried to push them away. I am seizing your waistbands and trying to pull you away from the Fire but you are trying to get away from me.”**

(Muslim, 2285, from the hadeeth of Jaabir; a similar hadeeth was narrated by al-Bukhaari, 3427 from the hadeeth of Abu Hurayrah).

What is meant by this hadeeth is that the Prophet (peace and blessings of Allaah be upon him) likened the way in which the ignorant and disobedient rush

to fall into the Fire of the Hereafter by means of their sins and whims and desires to the Fire, and their keenness to fall into that Fire, even though he is trying hard to prevent them from doing so to the way in which moths and other insects are fatally attracted to the fire. Both of them are keen to destroy themselves because of their ignorance of the consequences.

(Sharh Muslim by al-Nawawi)

Allah's Messenger was crying whilst saying this.

This is why consolation from Allah to him is more important. The same God who created the ground we walk on and the highest sky we are roofed under - He is consoling His beloved Messenger.

People should not be taking advantage of Prophet Muhammad's desperation for people to be saved. Because he only wants what is good for us. If people do not accept the goodness he brings - then it is for our own harm.

Allah mentioned in this ayah;

*Sent down from the One who created the earth and the high **skies** (samaa' = all that is above us).*

But who is higher than the highest skies?

Ayah 5:

الرَّحْمَٰنُ ۖ مَنْ عَلَى الْعَرْشِ اسْتَوَىٰ

*ar-Rahmaan 'ala-'l 'Arshi istawaa*

the Most Merciful, upon His Throne He rose.

Imagine the heights of the skies and space and universe.

As enormous as the universe is, someone is higher than it. Who is that?

Ayah 6:

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى

*lahu maa fis-samawaati wa maa fi-l arDi wa maa baynahumaa wa maa tahta-Thraa*

To Him belongs what is in the heavens and what is on the earth and what is between them and what is under the soil.

An idea of Superiority and Full Ownership of everything we use in life.

### Ayah 7:

وَأَن تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى

*wa in taJhar bi-l Qawli fa innahu ya'lamu as-sirra wa aKhfa*

And if you speak aloud - then indeed, He knows the secret and what is [even] more hidden.

2 words for Secret:

**Sirr - a secret you share with somebody. It is atleast Said to someone else.**

**Khufya / Akhfa - a secret which you have Not even verbalised. It is in your mind.**

Allah knows the secret which you said, and even the secret thoughts that pass around in your mind.

### Ayah 8:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى

*Allahu laa ilaaha illaa huw. lahu-l asmaa'u-l Husnaa*

Allah - there is no god except Him. To Him belong the best names.

The beginning of the surah started with Allah consoling His Messenger, but later - Allah spoke about Himself more through these early aayaat.

Why is this?

**Allah is thoroughly informing us about Himself, since calling people to Allah is the most important subject which should be focused on throughout our da'wah (when inviting people to Islam).**

Ayah 9:

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ

*wa hal ataaka hadeethu Moosa?*

And has the story of Moses reached you?

The word '**Hadeeth**' is a word which generally means '**New event**' and it is used for '**New speech**'. Events which you have not Heard of before.

In this ayah, Prophet Moses is mentioned. *Have you heard the Hadeeth of Moosa/Musa? Have you heard the News of Moses?*

Yes we have heard it before in other surahs', so Allah is going to mention it in a new way as if we are hearing it for the First time.  
This is why the word 'Hadeeth' has been used.

This will refresh your mind. Fresh news.

Ayah 10:

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى

*idh ra'aa naaran fa qaala li ahlihi-mKuthoo, innee aaNastu naara la'alee aateekum minhaa biQabasi aw aJidu 'alan-Naari huda*

When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."

Prophet Moses saw a fire on a hill while being with his family.  
He says to his family that wait, you wait here because I see a fire.

**INNEE aanastu Naaran = Surely I, I see a Fire. [Exclusivity]**

if this was said;

Aanastu Naaran = I see a fire. [which does not necessitate Exclusivity.]

So Moses only saw the fire himself, no-one else did. Just through the word 'Innee'.

He didn't even ask his family if they see it or not. He only saw it himself, so he himself went to it.

Allah is talking to Prophet Muhammad (sal Allah alayhi wasalam) - telling him that being the final Messenger of Allah was only for him, you were specifically chosen, just like Moses was specifically chosen.

### Ayah 11:

قَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَىٰ

*fa lammaa ataahaa noowdiya yaa Moosa*

And when he came to it, he was called out loud, "O Moses,

The word '**Lammaa**' (=until when) shows that it took some time for Moses to reach the fire that he saw.

When he finally gets there, **he hears a call out loud (NooDiYa);**

### Ayah 12:

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۚ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

*innee ana Rabbuka faKhla'na 'alayk. innaka bi-'l waadi-'l muQaddasi-Tuwaa*

O Moses; Surely I, I am your Master..

Imagine being in the middle of the desert in the dark, a fire and you hear in a loud voice;

*Surely I, I am your Master (Rabb)! Take your shoes off, surely you are in the sacred valley of Tuwa.*

Compare this; Prophet Muhammad was secluded in a Cave, when suddenly he



is told to Recite in the name of your Master! (Rabb!)

In both situations, Allah introduces Himself as the Rabb! (Master, Lord, Owner, Upbringer, Provider etc..)

**Rabb (Master) is always important because it's opposite is 'Abd (slave).**

This is why a Command is associated with Allah's introduction;

Allah commands Moses to take his shoes off.

Allah commands Prophet Muhammad to Recite the Qur'an (Iqra!).

Ayah 13:

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ

*wa ana-khtartaka faStami' li maa yoohaa*

I, only I -most definitely- have chosen you.

Allah has chosen humans as Messengers' - The focal point of our da'wah should be to call people to Allah and for the sake of Allah.

All the Prophets'/Messengers' did this.

***fa aStaMi' li maa yoowhaa* - then Hear carefully to what is inspired.**

Pay full attention.

**iStami' - This is an Exaggerated form of the word Sami' - Listen.**

In the case of Moses it refers to listening to what Allah is going to say to him.

In the case of Prophet Muhammad - it is about him listening carefully to the Qur'an.

The caller to Islam needs to be attached and connected to the Qur'an in every way.

He needs to; recite it, understand it, convey it.

There is a beautiful subtlety;

**ana aKhtaRtuk** - I have Chosen you.

Words for '**Chosen**':

iJtiBa

iKhtiYaR

iSTiFa

iStiNa'

**iKhtaR - iKhtiYar - Khayr (good)**

*I see something GOOD in you, and that is why I have chosen you.*

This is really important and good news for the Messengers' of Allah - that He has chosen them because He found good in them.

Why?

**Prophet Moses was criticized by Pharoah, and also the Jews throughout his life.**

**Prophet Muhammad (sal Allah alayhi wasalam) was also criticized by the polytheists and hypocrites.**

So Allah is telling them that even though the people may say evil about you (because of their evil hearts) - **Allah has chosen you because He has seen good in you.** So you should not care what the evil people say about you.

When people call them liars, troublemakers and crazy - they find consolation that Allah has found good in them - they are not crazy or evil.

Ayah 14:

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

*innanee ana Allah. Laa illaaha il-laa anaa, fa'budnee wa aqim as-Salaat li dhikree*

Indeed Me, I am Allah . There is no deity except Me, so worship Me and establish prayer for My remembrance.

You establish prayer, for MY remembrance (dhikrEE)

Moses is speaking to Allah, the One who created him and everything! It's clear that he will never forget this meeting with his Creator and Master.

Yet even he has been told; establish prayers to remember Allah.

We need to then remember Allah often in our prayers. That was given specific focus because it is the greatest thing in life; to remember Allah.

**fa'budNee - worship Me ('ibaadah),**  
and it also implies;  
**Enslave (yourself) to Me = Total obedience.**

**Establish prayer for My remembrance (Dhikr).**

Umar bin al Khattab was stabbed to the point of death near the end of his life, yet he woke out of unconsciousness just to pray - for the Remembrance of Allah.

The Prophet Muhammad (sal Allah alayhi wasalam) would go for Salah near the end of his life while he was terminally ill, and he would be carried to salah by being carried and his feet would be dragging.

Ayah 15:

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ

*in as-Saa'at aatiyatun aKaadu aKhfeeHa li tuJzaa kullu nafsin bi maa taS'aa*

Indeed, the Hour is coming - I almost conceal it - so that every soul may be recompensed according to that for which it strives.

**Inna as-Saa'ata aatiyatun (ismiyya form) - surely the Hour is coming..**

If you want to be prepared for the Final Hour (Judgment Day) - you should pray. This is why it is so important.

**aKaadu uKhfeeHa - I am almost Hiding It.**

Allah is not fully hiding it. *There are signs which we are given by Prophet Muhammad to show the coming of the Final Hour - Prophecies.*

This should as a consequence make us increase in our prayers and acts of obedience, in preparation for it.

..Li tuJzaa kullu nafsin biMaa taS'aa

- to reward every being with what it made effort for.

Allah is telling us that when we see all these Prophecies of the Final Hour approaching, we should do the following;

- Increase in prayers.
- Enslave ourselves more to him.
- Remember him more.

These are the only solutions which will save us from the signs which lead us to the Final Hour, and preparation for the Final Day (Judgment Day) itself.

If we move forward in this surah;

Ayah 132:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ إِنَّا نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقَىٰ

*wa'mur ahlaka bis-Salaati waSTabir alayhaa. Laa naS'aluka rizqan. nahnu naRzuquk. wa-'l 'aaqibatu lit-Taqwa*

And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness.

**Allah continues to discuss the Salah (prayer) and Da'wah (inviting to Allah).**

That we should give priority to our family in teaching the religion. This is important.

**waStaBir alayha - and Persevere (aStaBiR is an exaggera of 'Patience') upon it (the prayer).**

**Sabr - literally: to Tie up something.**

I.e. Be punctual upon the Salah and persevere upon that, aswell as persevere in calling your family to the Salah (prayer).

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